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be a science of ethics. No attempt is made to prove the freedom of the will. The concept is merely defined with great clearness, and the practical results of the substitution of a belief in universal determinism for a belief in free will are set forth. These may be surmised from the statement that free will, conscience, justice, and freedom form one organic connection. When one goes, all go. The last chapter contains an illuminating discussion of punishment, and shows that the substitution of expedience for justice in the treatment of criminals leads to dangerous lenity in times of peace and to equally dangerous excesses of severity at other times.

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THE FAITH OF JAPAN. TASUKU HARADA, President of The Doshisha. The Macmillan Co. 1914. Pp. xvi, 190. \$1.25.

It must be confessed that really thoughtful people not otherwise acquainted with Japan have been and are turned away from deeper study through a sort of contempt for a people who, they think, can give no better contribution to thought and life than a thin superficiality of picturesqueness. To all such disappointed persons, as well as to those of us who suspect that a people made of such gossamer material could hardly have accomplished what the Japanese have done, this book by Dr. Harada will be a welcomed pocket-companion for several reasons: first, it simplifies the interpretation of a more or less confused and confusing subject. Secondly, it is understandable, for the most part, by men or women who have the equivalent of a High School trained mind. Thirdly, it covers the ground in a work-a-day manner in a small volume. With this little book, and with *The Evolution of New Japan*, by J. H. Longford, Professor of Japanese, King's College, London, the average busy men or women can have an intelligent knowledge of modern Japan at the cost of less than two dollars and a few hours of time—distinct advantages in these strenuous days.

In his preface President Harada says of his course of lectures: "Their governing purpose has been not so much a scholar's effort to make the elements of a people's faith clear to scholars, as a Christian's endeavor to interpret the spirit of that faith unto Christians of another race." It is here we feel like offering a suggestion to the writer for the second edition (which we hope will soon be called

for), and that is, to forget the student entirely and expand just a little some of the points now covered by a single sentence. He would thereby make his little book a *vade mecum* to a much wider circle of readers and so increase its enlightening usefulness.

To illustrate, on p. 94 are the following sentences: "He [Honen, 'the real founder of the Jodo sect' of Buddhists] proclaimed salvation for all mankind not by meditation, nor by ritual, nor even by the repetition of a Buddha's name with understanding of its meaning." Then follows this quotation: "It is nothing but the repetition of the name of Buddha Amida with faith in his boundless mercy, whereby we may be born in the Happiest Land of Jodo or the Buddha." The students who first heard these lectures may have understood these two sentences in their relation to each other; but to the ordinary reader, unacquainted with the peculiar tenets of the "Jodo sect of Buddhists" under the leadership of "Honen," there seems to be a contradiction which might easily have been avoided and the whole sentence made plain by a simple statement to the effect that "Honen" preached salvation by an act of repetition of the name of "Buddha Amida", not with understanding, but with faith; not blind faith, but a kind of mystic faith that one can be said to have in a friend whom the person does not fully understand and seeks no question of understanding. As a matter of fact, the "Jodo sect of Buddhists" are among the best of the various bodies of Buddhists in Japan, and their lives are far more consistent with the faith they hold, because it springs from a sense of genuine gratitude toward Buddha Amida, since he has, as Honen preached, boundless mercy upon them. Among the Japanese the sense of gratitude is especially strong where it involves loyalty to one to whom a person has been in the relationship of servant or attendant or pupil.

Perhaps the same end might have been attained and the two sentences have been perfectly clear were the second one worded somewhat as follows: "He proclaimed salvation which would be granted to all mankind on condition not of meditation nor of ritual, not even of an intelligent understanding of the Buddha's name, but on the mere repetition of the words, 'Buddha Amida,' whether understood or not by the believer, but with faith that there was mercy."

We shall let the book speak for itself by giving the subjects of the eight chapters with some additions.

Chapter I, The Introduction, presents a Historical Sketch of the Religious life of Japan under the three forms prior to the advent of Protestant Christianity. Chapter II gives the conception of

Deity called Kami,¹ with an illuminating description of what Buddhism, Shintoism, and Confucianism are, and what are their inter-relations. Chapter III is a most suggestive account of Michi, The Way of Life, which means more than the way of living. As one Japanese Shinto writer puts it: "The teaching of the Sages is to teach a man to become a man, not to become a Chinese"; and another: "The Way is the way of Heaven and earth. The Way of the sages of China and the Way of the Gods and men of Japan are alike the Way of the God of Heaven and of earth. The Way of the God of Heaven is one. To name it Confucian, Buddhist, or Taoist, and introduce those names to foreign lands, is the work of those who themselves know not the Way." Chapter IV tells of Satori, The Law of Enlightenment. In Chapter V, devoted to Sukui, the Doctrine of Salvation, one may find a striking proof of the solidarity of human experience and thought in the fact that in Buddhism as developed in Japan there are the two opposing schools of belief how salvation is found, as in Jewish and Christian thinking: the Holy Path of works, Self-help, and the Pure Land Path, the Other-Power-help way. Chapter VI, on Chugi, The Spirit of Loyalty, will enlighten the average reader's curiosity more perhaps than any other in the book, treating, as it does, of "the Alpha and Omega of Bushido, the Way of the Samurai." Dr. Harada's presentation of this elusive subject does not suffer when compared with much larger and longer attempts to make us understand this not complicated though little comprehended and hence often misunderstood subject, especially by us Westerners. Chapter VII is upon Mirai, The idea of Future Life, and reveals the greatest weakness in the faith of Japan; namely, no sure confidence, such as inspired the Hebrew poet when he jubilantly sang, "I shall behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness." Chapter VIII, The Faith: Old and New, fitly ends this unusually satisfying volume, and should be read as a whole, at least at a second reading; indeed, if possible, most readers would do well to read the entire book consecutively, at least once, for only so will they get out of the work the full help it can give them in understanding a people who have the grace and gumption to understand us about twenty-five times better than we do them.

C. M. CADY.

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¹ In Romanizing Japanese words, consonants have their usual English sounds ("g" is always hard) and vowels have the Italian. Each vowel (except the diphthongs "ai" and "ei") makes a syllable alone or with the preceding consonant, and the word is supposed to be unaccented.